

wealth and human organization, but also a study to some extent, of human nature.

When we further enquire, why is it that mankind forms itself into an organization? Why is it that each man instead of procuring his own supplies directly, follows some single pursuit, trusting to the rest of mankind to obtain for him the other things that he wants? Why is it that we construct railways, establish steamship lines, telegraphic and post communication, so as to procure our supplies wherever nature and other circumstances combine to produce them, in the best and easiest way? When we ask this question we find that man is acting according to certain impulses, namely, a desire to obtain everything in the greatest abundance, and an equally strong desire to procure his supplies with the least possible exertion; that he is striving to obtain the maximum result with the minimum effort.

So far I have dealt only with the production of wealth. We now approach another department where it is necessary to step with the utmost caution; for we approach the fields of contention, where the great controversy of the future is to take place. I refer to the division of the products of labor.

When mankind undertakes to produce wealth he finds himself confronted with a simple physical law, and he finds himself at the same time guided by certain natural impulses—nature furnishes the raw material, man wants the finished article, nature furnishes the ore, man wants the fabricated metal. Between that raw material and the finished article there must be toil. That is the price which man must pay to obtain satisfaction for his wants. The decree of nature here is inexorable, toil or die. Then under the influence of the desire to obtain the maximum product with the minimum effort, he applies all manner of devices to utilize the physical or mechanical forces, and to improve social organization. These are the forces that control mankind when *producing* wealth.

But when we come to the division of produce, we find ourselves brought face to face with certain great ethical principles, principles of right and wrong. The desires that nature has implanted within us, guide us aright when we *produce* wealth, but when we undertake to *divide* wealth, then we are to be led by considerations of right and justice, and, whether we wish it or not, we are placed in this world in such circumstances, that the division of the product depends upon our judgment and upon the legal enactments that follow from that judgment. To many, this may seem like a very rash statement, but a little investigation will show that the division that is made of the wealth of the world—so much to toilers, and so